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REPORTS.

HERMES, 1888.

III.

J. Toepfer (Göttingen). *Die Attischen Pythaisten und Deliaisten*. This is an antiquarian article in which are gathered up the various notices bearing on the *θεωροί* to Delphi and to Delos and the worship of the Delian Apollo, introduced by way of the eastern coast of Attica, notices found in the Atticist lexica chiefly, and in Strabo and Pausanias. To this is joined some rather fervid and sanguine archaeological interpretation. It would be a hopeless task to endeavor to report the gist of an article which is ill-sifted and absolutely lacking in unity and perspicuity.

Th. Thalheim. The suit brought by Androcles (private speech of Demosth.) against Lakritos, and a consideration of the documents contained in it. Th. does not share the radical view which rejects *all* documents found in the Attic orators as spurious. The *στίχοι*, it is true, were not counted for documents in the old MS from which these data were compiled, but the documents were, e. g. in the copy to which Harpocration (*Μένδη, σύλας, διοπτέρων*) refers.—In discussing the legal aspects of the case itself, Th. holds that both Artemon and Apollodorus were brothers of the defendant Lakritos, and suggests an explanation why the speaker kept Apollodorus so much in the background. In this matter he dissents from Blass. The affidavits indeed seem more pertinent as against Apollodorus than as against Lakritos. Thalheim says on this point, p. 338, that the speaker intended at one time to bring suit against Apollodorus and collected the affidavits against the latter, but when Ap. had escaped from the charge by leaving the city, the speaker turned against Lakritos these very affidavits, which had the same force against Artemon and the latter's so-called heir Lakritos as they had against Apollodorus. In his further analysis Th. opposes the view that the contract and affidavits were foisted into the speech by a later grammarian.

B. Keil. *Epikritische Isocrates-studien*. 1. K. re-edits a papyrus fragment of Isocrates now preserved in the Musée Borely, near Marseilles, probably of the fourth century A. D. with strong traces of iotacism. (Inf. -*ω* for *ειω*.)¹ Those readings of the MS which are new are devoid of value. 2. Discussion of ethical terms *ἀνδρεία ἀρετή* and the gradual development of the latter into generic valuation; Homer, Hesiod, lyrical poets, Socrates and his school, where the four cardinal virtues were systematized. Keil even suggests that there is an allusion to Socrates' ethics in Aristoph. *Avv.* 1537 sqq.² The Socratic school certainly elaborated not only the best state but also the ideal

¹ See A. J. P. VI 397; VIII 111.

² Possibly. That Aristophanes makes fun of a specific theory at all seems rather far-fetched.—E. G. S.

of a prince, as Xenophon did in his presentation of the elder Cyrus. This scheme of Socratic classification of virtue and virtues is evidently accepted by Isocrates, e. g. ad Nicoclem, where heavy interpolations are claimed by Keil, whereas, to his mind, the genuine portions show the outline and skeleton of the genuine elements of the oration following the four cardinal virtues. Many of those exhortations and precepts which are considered spurious by Keil are placed in parallel column with kindred or fairly similar passages from Aristotle, *Ethica Nicom.* "Man wird nicht bestreiten dass die Stellen der beiden Columnen in einem gegenseitigen Abhängigkeitsverhältniss zu einander stehen." [The present abstractor doubts this very much indeed; it is one of those fatal substitutions of *must* for *may* which vitiate so much of German scholarship.] Keil's valuation of Isocrates, pp. 372 sq., is very readable and suggestive.

U. Köhler. Hermokopiden inschriften. Fragments of Inss. dealing with the confiscation of the property of the men involved in the famous state-trial of 415 B. C. Köhler's exposition proceeds calmly and thoroughly, a flood of light being thrown, e. g. on No. 3 (dealing with the sale of the bedroom furniture of Alcibiades) from Pollux *Onomasticon* X 32 sqq. Pollux often quotes *δημόπρατα*, lists of confiscations. These Köhler assigns to Krateros *συναγωγὴ ψηφισμάτων*.

A. Busse. The historian and the philosopher Dexippus. The historian lived at Athens about 273 A. D. Of the philosopher we have a commentary on the categories of Aristotle, where he cites Iamblichus, whose pupil by-the-by he was. He died probably about 353. Eunapius has been blamed as confounding the two.

B. Niese. Das sogenannte Licinisch-Sextische Ackergesetz. Tiberius Gracchus is said to have tried to enforce or restore the efficacy of the agrarian law of Licinius and Sextius of 367 B. C. We must distinguish, however, between the version of Plutarch and Appian, on the one side, and the Livian annalistic account on the other. The sources of the former are, on the whole, older and better. The situation of Roman society, economically considered, in 367 differed vastly from the same in 146 or 133. In 367 the *ager publicus* was too insignificant in extent to warrant stipulations such as that which fixed the maximum of possession at 500 jugera. It may be instructive to note the various important conquests:

- 396 sqq. Volscian and Veientians made into tribes.
- 340. Latins and Campanians (after 340) made into tribes.
- 313. The dictator Fabius distributed lands to soldiers (Diodorus 19, 101).
- 306. Hernican land sold outright.
- 304. Some land of the Aequi made into two new tribes and two colonies.
- 290. End of Samnite wars. Much land left as *ager publicus* by Dentatus, of which land much probably was assigned in 241, when the tribes Quirina and Velina were made.

285. Senonian conquest, parcelled out to Roman citizens in 233.

Niese proposes in consideration of all this to eliminate the agrarian part from the laws of 367, which agrarian law indeed cannot have been passed until a considerable time after the consummation of the conquest of Italy.

Cicero, de lege Agraria, does not mention Stolo and Sextius. Polybius (II 21, 8) estimates the division of the Ager Gallicus by Flaminius in 233 as the *inception* of an evil and sinister political development (*ἀρχηγὸν μὲν γενέσθαι τῆς ἐπὶ τὸ χεῖρον διαστροφῆς*). The "Licinian" limitation indeed seems to have been of later origin than the distribution of 233. It was in force in the time of the elder Cato, who cites it (Gellius VI 3) about 167. The limitation was established probably about 180 B. C. Like Mommsen, Niese rejects as a spurious tradition (or projection from later conditions backward) the "agrarian law" of Sp. Cassius as well as the other kindred laws of the earlier republic. Niese goes so far as to suggest, by way of inference, that even the other much more famous law of Licinius and Sextius concerning the access of plebeians to the consulate is tainted with suspicion [an inference which impresses the present writer as a doubtful one].

Robert. "Olympische Glossen." Comments and elucidation of problems concerning Olympia, topographical and archaeological, largely on Pausanias's reports: 1. Tropaion of the Elians, commemorating a victory over Sparta. 2. The Agora. 3. The inscriptions on the chest of Kypselos. 4. Pantarkes, an Olympian victor, VI 10, 6.

A. Wilhelm. Zur Geschichte der Attischen Kleruchen auf Lemnos. Inss. found in 1887 on the Acropolis, with which he combines one found in 1877. Contents, a motion to commend officially Komeas, who had been cavalry commander in the Attic colony of Lemnos, himself Athenian born, of deme Lamptrae. Also a decree of the Attic colony itself concerning Komeas. The inscriptions are of the earlier part of the third century, when the Athenians and their Cleruchi in the colony favored king Seleucus as against king Lysimachus.

U. Wilcken. Notes on [the original character of] the Berlin fragment (Fayūm papyrus) of Aristotle's *Ἀθηναίων πολιτεία*.

Ad. Busse. Critical notes on Aristotle, de Anima III 11, p. 434a, 12-15 (Bekker).

IV.

O. Kern. Theogoniae Orphicae fragmenta nova, edited. These are found in a Venice MS of Damascius, last leader of the Neoplatonic school at Athens, which he left in consequence of Justinian's edict in 527 A. D.

H. Bürger, in Zu Apuleius, discusses the question whether the introduction to the *Metamorphoses* of Apuleius is partly autobiographical, as E. Rohde (Rhein. Mus. 40) holds, of Apuleius himself. B. argues that *all* the introduction is intended to produce the effect that the narrator and the author are one, viz. the Lucius of Corinth whose character Apuleius has assumed.

K. Bürger. Critical notes on the Pseudo-Lucianic *Ὀνοκ*. B. holds that this novel in its present form is an abstract from a larger original work, and that a good portion of the textual difficulties is due to that fact. Bürger's *modus operandi* is to parallel the narrative in Lucian with that in Apuleius, and to draw his conclusions, e. g.,

C. I. καὶ ἄλλων ἐκοινωνοῦμεν καὶ οὕτως Apul. I 20, Asperam denique ac
ἐκείνην τὴν ἀργαλίαν ὁδὸν ἀνύσαντες prolixam viam sine labore ac taedio
πλησίον ἤδη τῆς πόλεως ἤμεν. evasi.

Bürger demands an equivalent on the Greek side for *sine labore ac taedio*, but such criticism is too schoolmasterly and can hardly be called cogent.

Rothstein on the Dirae and the Lydia in the body of Vergil's works. Scaliger assigned them to Valerius Cato, and Ribbeck, in his recent charming work on the history of Roman poetry, reiterates that view. Jacobs and Naeke differed from Scaliger in this only, that they claimed the necessity of establishing two distinct pieces, Dirae and Lydia. Rothstein insists that the two pieces are so unlike each other that a different author must be assumed for each; the Lydia, bearing strong marks of youthfulness on the part of the author, uses the common apparatus of amatory poesy, whereas the Dirae carry the impress of personal and individual concern. After a detailed analysis Rothstein sums up as follows, p. 524: Quamquam igitur neque Vergilii sunt neque Latinae siren timeris tamen neutrum indignum est philologorum opera quia alterum exemplo esse potest qua in versibus componendis facultate Augustea aetate vel mediocris ingenii homines uterentur, alterum conscriptum est ab egregio poeta, qui non ultimum inter Romana ingenia locum obtinet.¹

A. Krause. Miscellen zur Geschichte Alexanders. The battle of Gaugamela took place, not on Oct. 1, 331 (old style), but on Sep. 30, 331 (bibliographical detail valuable). There were no phalangites in Alexander's army but Macedonians.

G. Kaibel. Inscriptions of Pisidia. Notes and reports on Dr. Sterrett's epigraphic tour, undertaken at the cost of the late Miss Catharine Wolfe, of New York (Am. School at Athens, 1888, Boston). Kaibel estimates the value of this collection in the handsomest terms. "The fine volume contains 651 inscriptions, not all of equal value, of course, but hardly one that does not give desirable information about history or topography, about public or private life, about religion or language; moreover, all of them were copied by Dr. Sterrett with great care, partly revised after squeezes." A large inscription of Anabura, Pisidia, gives the precepts of a dice oracle; particular divinities favor certain throws; amongst the divinities being Κρόνος τεκνοφάγος and Βλάβη. The dice oracle rules were evidently presented for public use by Antiochus and Bianor, members of a distinguished family. The visitor needed merely his own dice. Some inscriptions on a rock on the bank of the Kodja are permeated by Stoic sentiment and are marked by elevation and dignity of literary form.

Van Herwerden (Utrecht). "Ad Diodorum Siculum." Textual criticism *à propos* of the recent edition of D. by Vogel, 1888. Elimination of a word often indeed makes the sense clearer and more terse, but authors do not always cast their expression into the tersest and grammatically most perfect form. On the other hand, the careful notation of habit, i. e. grammar, is often effectively applied to preserve readings, e. g. I 81, ὥς ἄν, which Diodorus uses freely as an equivalent to ἄτε. (On the whole, the negative canon of H. is fairly contained in a phrase used p. 550, on III 4, 3: "locum sic scriptum interpretari

¹ See Robinson Ellis in the last number of A. J. P.

nequeo.") The MS reads (in the discussion of the function of hieroglyphic symbols): *ὁ δὲ ὀφθαλμὸς (ἔσπευε understood from preceding sentence) δίκης τηρητῆς καὶ παντὸς τοῦ σώματος φύλαξ.* H. suggests inserting after *δίκης* < καὶ φυλακῆς, τῶν πάντων (ὄντων?) ὧν > τηρητῆς κτέ. I would certainly ask for a commentary by the author of the emendation before I could understand the passage thus emended. Perhaps instead of "*locum sic scriptum interpretari nequeo*" a more cogent canon would be: *Nemo locum sic scriptum interpretari potest.*

M. Wellmann. Zur Geschichte der Medicin im Alterthum.

K. P. Schulze. Der Codex M des Catull. The MS G has been highly valued, as it permits one to make inferences as to the archetypus. Baehrens was wrong, however, in saying that with the exception of O all extant MSS of Catullus are derived from G. Similar qualities may be ascribed to a Venice MS of Catullus, M, recently collated by Ellis. In this MS too the peculiarity of double readings is notable.

U. Wilcken. Kaiserliche Tempelverwaltung in Aegypten. Notes from some paypri now in the Bibliothèque Nationale at Paris, letters which passed in ordinary routine of business between imperial officials in the fifth year of Septimius Severus (= 197 A. D.) The subject-matter of one of the letters is of more than passing interest. The procurator Augusti and *διαδεχόμενος τὴν ἀρχιερωσύνην* directs the *tabularius* of the Jupiter Capitolinus temple at Arsinoë to take the following action: There are vacant two positions, of *στολισταί* (keepers of the divine wardrobe). Two candidates have made application and have offered a certain sum. The *tabularius* is directed to have the positions put up at auction. *διαδεχόμενος τὴν ἀρχ.* is something like deputy pontifex. Another letter directs that the people shall keep their swine away from the temple of Talmis.

Spiro on *σύμπτυκτοι ἀνάπαιστοι* (Pherecrates Comicus in Kock I, p. 166.)

E. Maas. Mythische Kurznamen. Pet names or abbreviations of a kindred effect (*ὑποκορισμός*). Alkimos for Alkimedon in Iliad 24, 574, Melas for Melanthos, Demo for Demophile, Adon for Adonis, Ampyx for Ampykos, Askleos for Asklepios, Aster for Asterios, Aphro for Aphrodite, Glauke for Glaukopis, etc.

E. G. SIHLER.

PHILOLOGUS, XLVII.

Heft 3.

I.—TREATISES.

XX. Pp. 385-399. Babriana, by Th. Bergk. Discussion of two attempts to restore the original form of some of the Babrian fables from the prose paraphrase of Aesop, viz. the Codex Vind. and the Codex Athous. This latter sylloge was evidently in the hands of the maker of the former. The Athoan diasceuaist was clearly not Menas, though the sylloge was everywhere interpolated by him. Moreover, the Codex Athous, so far as it contains fables in common with the Codex Vat., by no means yields in value to this, but equals or excels it.

P. 399. In Avianus XXVIII 7, *Vana laboratis aufer mendacia dictis*, Nettle-ship suggests that *laboratis* might mean "fabricated," "unreal," while R. Ellis,

in his late edition (see A. J. P. IX, p. 359) emends by suggesting *vaporatis*. Crusius defends the interpretation of Nettlehip by quoting Babrius 95, 36 :
 ὁ νοῦς ἐχαυνώθη λόγοισιν ποιητοῖσιν.

XXI. Pp. 400-425. On Heraclitus (4), by Christian Cron (continued from Heft 2).

P. 425. Apuleius Apol. c. 83. M. Petschenig proposes to read *πορίσαι • νῦν δὲ ὡς βάσκανοι ἡμῶν κακοήθεις τε*.

XXII. Pp. 426-433. Critical and exegetical notes on Demosthenes de Corona, by W. Schmid. §2. The reading *ἀλλὰ τὸ καὶ τῇ τάξει καὶ τῇ ἀπολογίᾳ* is defended against Lipsius's *ἀλλὰ καὶ τό*. §12. *ἡ προαίρεσις αὐτῇ ἐχθροῦ*; necessary on rhetorical and logical grounds to place a comma before *ἐχθροῦ*, and consequently to write both *αὐτῇ* and *αὐτῇ*, between which the MSS vary: *ἡ προαίρεσις αὐτῇ αὐτῇ*. It follows hence that *γάρ* in §13 is the right reading, but *δεῖ* (wanting in Σ) is the substitute for some verb lost from the archetype. No conjecture is offered as to what this verb was. §18 *fin*. For *παρὰ τοῖς* write *παρ' αὐτοῖς*. §19. The evidence favors *γένηται*, not *γένεοιτο*. §22. *νυνὶ διεξήεις* and *νῦν κατηγορεῖς* are to be read. The rule of the Byzantine grammarians was *νῦν* with all tenses, *νυνὶ* only with the present. Attic usage does not sustain the rule, but it is natural that the grammarians should correct according to their canon. §25. *τε τὴν εἰρήνην* is a gloss of *πάντα*, which got even into the *prima manus* of Σ. §28. *τὰ μικρὰ συμφέροντα τῆς πόλεως* defended against Usener's clever conjecture *τὰ κέρμματα*.

P. 433. Emendationum ad Aristidem specimen II. W. Schmid offers in Or. XLV eight conjectures; in Or. XLVI five.

XXIII. Pp. 434-448. Date and author of Ps.-Apuleius, De orthographia, by O. Crusius. This is an interesting contribution to the history of plagiarisms. The spuriousness of the fragments of this so-called L. Caecilius Minutianus Apuleius was shown by Madvig (Opusc. Acad.² I, p. 1 ff.), and, in spite of Osann's protest, has been generally accepted. Crusius now seeks by a more careful investigation to determine the date and author of the composition. By close and careful reasoning, which we cannot here follow, he renders it very probable that the Ps.-Apuleius was Ludovicus Caelius Rhodiginus, a contemporary of Erasmus, and whom Erasmus accused of plagiarism in a work which he wrote entitled *Antiquae Lectiones*. This work shows the same hand as the *Fragmenta de orthographia*, and is the first work that cites these fragments. Crusius has certainly made out a strong case against the learned professor, who seems to have enjoyed an enviable reputation in his day, for soon after his death Erasmus writes of him: *Narrant enim . . . fuisse virum integritatis christianae nullo studiorum labore fatigabilem*.

P. 448. A few remarks by Crusius on the sources of Apuleius's *Metamorphoses*.

XXIV. Pp. 449-486. The ten Eponymi and the order of succession of the Attic Phylae, by A. Mommsen. The order of succession of the *φυλαί* was determined for some purposes by lot, and lasted for a definite period, e. g. one year; for other purposes another order, not subject to the lot, prevailed, which

may be called the sacred order, viz. Erechtheis, Aegeis, Pandionis, Leontis, Akamantis, Oeneis, Kekropis, Hippothontis, Aeantis, Antiochis. This sacred order of the *φυλαί* was established by Cleisthenes, and obtained even in the days of the Roman emperors. As to the cause of the adoption of just these Eponymi we are not to take the standpoint of the period of the Epigoni (Pollux, who says that Apollo selected the *older* heroes), but that of the sixth century B. C., namely, that those heroes were preferred who were then especially worshipped or seemed to Cleisthenes especially worthy of honor. It seems that Cleisthenes, arranging the year according to tenths, gave each of these to an especial hero, Erechtheus, Aegeus, etc. "It is at least not an accident that the first Eponymus points to a festival of the first tenth, the second to one of the second tenth, and so for the third, sixth, seventh and ninth eponymi religious relations to the corresponding tenths obtain. Those heroes for whom no such relation can be shown to have obtained—Leos, Akamas, Hippothon, Antiochus—are the less known, and we may believe that, if tradition were more complete, also for these such relations would not be wanting. Cleisthenes then so arranged the matter of the Eponymi that the heroes numbered after the sacred order accorded with the traditional usages of the tenths of the year assigned to them."

XXV. Pp. 487-514. The Hastiferi of the Castellum Mattiacorum, by H. C. Maué. The hastiferi of Castel (civitas Mattiacorum) have long been known from a dedicatory inscription in honor of Virtus Bellona, of the year 236 A. D. Since the discovery of this inscription in 1809 two views have been current as to the nature of these hastiferi, some taking them to be a kind of municipal militia, others regarding them as a sacred college. The first view is that of Mommsen and Marquardt, the second is that of our author, who finds his opinion strikingly confirmed by an inscription on a sandstone altar found two years ago on the bank of the Rhine, bearing the date March 24, 224 A. D. This inscription has the peculiar value of being the first which gives with plainness the oldest Roman name of Castel. These hastiferi took part in the worship of Bellona, which, though of oriental origin, was widespread, especially along the Rhine districts. They consisted of shepherds, for these were accustomed to carry the spear to protect their flocks from beasts of prey and robbers. The detailed proof of the article is wrought out with much care and the polemic against Mommsen's view is convincing.

XXVI. Pp. 514-551. Late works on the dress and equipment of the Roman army in time of the empire, by A. Müller. This article forms a continuation of a similar one in Vol. 33, pp. 632-685, and examines quite a number of recent and valuable works, as Marquardt, *Röm. Staatsverwaltung*, Band II, 2te Aufl. 1884; Max Jahn's *Handbuch einer Gesch. d. Kriegswesen v. d. Urzeit bis zur Renaissance*, 1880; Lindenschmit, *Tracht u. Bewaffnung d. röm. Heeres während d. Kaiserzeit*, 1882. Besides these a number of works on special technical points, articles in journals, etc., are cited. Within the last fifteen years more attention has been paid to inscriptions and monuments, and from these we get often most accurate information. Roman art was realistic and its remains can generally be relied upon. Lindenschmit's work is discussed at considerable length. In plan it is somewhat faulty, as it aims to com-

bine the scientific with the didactic method, that is, to mark an advance in its investigations and be at the same time suited for school use. Some of the illustrations have been faultily restored and are therefore not reliable. Comments on the various parts of Roman armor and weapons follow, as *galea*, *cassis*, *lorica*, *gladius*, *pilum*, *hasta*, etc. On the whole he considers Lindenschmit's work a good one and will welcome a new edition.

P. 551. Wagener pleads for C. W. F. Müller's reading, Cic. pro Lig., *ante hanc diem*, in spite of the uniform MSS reading *hunc*.

II.—MISCELLANEOUS.

18. Pp. 552-554. On the Cypria. R. Peppmüller discusses the first fragment in connexion with the new material offered by Ludwich, Rh. Mus. 1887, p. 472 f.

19. P. 554. Observations on the MS (Cod. Marc. 211) of Porphyrius De antro Nympharum, by Erich Bethe.

20. Pp. 555-558. Aemilii Macri Theriacon fragmenta duo, by Rob. Unger. The first one is contained in the Lucani commenta Bern. VI 488, and was attributed to Aemilius Macer by Usener. Unger taking his cue from Verg. Aen. VI 419, emends as follows: Offa < s > cit aene < as > va < let extendiss > e colubras; Offa (scit Aeneas) valet extendisse colubras.

21. Pp. 562-568. Contributions to the history of Roman prose writers in the Middle Ages, by M. Manitius. (1) Solinus. That this author was well known is attested both by the number of MSS extant and also by the frequent allusions to his writings in the writers of the Middle Ages. To those quoted in Mommsen's edition quite a number are here added. (2) Tacitus. The extent to which Tacitus was known in the Middle Ages is hard to determine, nor has the matter been very much cleared up by Cornelius. A few new notices are brought forward. (3) Pliny the Younger. The classic epistolary writers were supplanted in the Middle Ages by the letters of the Fathers, yet Pliny seems to have been much read in the fifth century and was known in the tenth and twelfth centuries. (4) Cornelius Nepos. There are but few MSS and but few notices of him in writers of the Middle Ages.

23. P. 568. Mähly suggests for omen the derivation from avis; *avimen > *aumen > omen.

24. Pp. 569-573. Flaviana. Under this title Chambalu contributes five notes on points of history under the Flavian Emperors. In one of these he argues from inscriptions on coins that the expedition of Domitian against the Chatti was before Sept. of the year 83, and not, as Imhof assumes, in 84.

25. Pp. 573-574. Scaenica. W. Schmid argues against the statement of Suidas (s. v. Pratinas) that in consequence of the collapse of the wooden theatre at Athens during a contest between Aeschylus, Choerilus, and Pratinas a new stone theatre was built. The collapse may have been a fact, but the probability is that the new stone theatre was begun not long before the time of Lycurgus (say under Eubulus), and completed by Lycurgus (Plut. Lycurg. 10).

P. 576. Reports of Journals: Revue Archaeol. 1888, Nos. 3, 4.—Mnemosyne, 1887, XV 4; 1888, XVI 1.—Academy, 1888, May 26, June 2, 9, 30.

Heft 4.

I.—TREATISES.

XXVII. Pp. 578–588. Observations concerning some libraries of Sicily, by Fr. Rühl. The information we possess concerning these little known libraries antedates mainly the losses by war and theft in the last decades of Bourbon rule. On the other hand, late guide-books call attention to considerable collections of MSS in various places, thereby misleading scholars with the hope of finding something of especial value, who discover that their finds are by no means in proportion to the outlay of time and trouble. Rühl gives the result of his recent investigations in several libraries, viz. the University Library at Messina, University Library at Catania, Library of S. Nicola at Catania, Bibliotheca Arcivescovile at Syracuse, Bibliotheca Nazionale at Palermo.

XXVIII. Pp. 589–598. Pindar's Sixth Olympic Ode, by L. Bornemann. Critical and exegetical comments.

P. 598. On Tyrtæus and Sappho, by Haeberlin. For Tyrt. Frg. 11, 37 (Bergk) he proposes: ἀντῆι for ἐς αὐτούς; Sappho frg. 1 (Bergk) he would read, ἔλθε μοι καὶ νῦν, χαλέπαν δὲ λύσον | ἐκ μερίμναν, ὅσα δέ μοι τέλεσαι | θῦμος ἰμέρρει, σὺ τέλεσσον αὐτὰ | σύμμαχος ἔσσαι.

XXIX. Pp. 599–616. On Heraclitus, by Christian Cron. Continued from Heft 3.

XXX. Pp. 617–622. Apophthegmata Laconica, by M. Treu. The editions of the Apophthegmata are based for the most part on one tradition, the Corpus Planudeum. There is another varying considerably from that, the MSS of which group have been little used in establishing the text, though they offer a fuller and sometimes a better text than the Corpus Planudeum. M. Treu gives a selection from the passages that show considerable variation from the ordinary text, as well as those apophthegmata that are not found at all in the editions.

P. 622. M. Treu gives two extracts from the Codex Pal. Graecus 129 Heidelbergensis which he has not met anywhere else.

XXXI. Pp. 623–635. Composition of Petronius's satires, by E. Klebs. From a number of passages it is clear that Encolpius stands in a peculiar relation to the worship of Priapus. One of the most striking of these is the prayer to this deity at the opening of ch. XVI, which Klebs examines at length, reaching the conclusion that it was uttered in consequence of some special crime against the god, such as the pollution of his temple. This anger of Priapus bears the same relation to the adventures of Encolpius as that of Poseidon to the fate of Odysseus, and serves as a central motive around which is grouped the most realistic description of antiquity.

P. 635. Eussner emends Livy VII 2, 4 by substituting for *ceterum parva quoque, ceterum parva haec quoque*, and VII 30, 11 *homines ipsi in hanc necessitatem venerunt* instead of *omnes ipsi*, etc.

XXXII. Pp. 636–643. Comparison of the statements of Pliny and Mela in regard to the tribes of central Africa, by E. Schweder. The writer of this

article finds between the statements of Pliny and Mela agreement sufficient to show that both writers drew from a common source, but at the same time there are decided differences which show that by one of these writers the statements of his authority were not rightly understood. By a careful examination Schweder shows that Pliny has preserved the statements in correct form, while Mela has simply misunderstood many of them.

P. 643. Th. Stangl emends two passages of Justinus, proposing *divinitatis* for *dignitatis* in II 9, 15, and *tergeri* for *deletri* in 37, 3, 7.

XXXIII. Pp. 644-652. The heroic deed of Aristophon, by G. F. Unger. According to Demosthenes, Lept. 148, Aristophon was granted the ἀτέλεια. The ground for this unusual honor Unger thinks is to be found in a corrupt passage of Theophrastus, Charact. 7: προσδιγῆσασθαι καὶ τὴν ἐπ' Ἀριστοφῶντος ποτε γενομένην τοῦ ῥήτορος μάχην καὶ τὴν Λακεδαιμονίους ὑπὸ Λυσάνδρου. Here ἐπ' Ἀριστοφῶντος is not a date, but = *duce Aristophonte* (cf. Thuc. VI 6, 2, τὴν γενομένην ἐπὶ Λάχηςτος ξυμμαχίαν; Xen. Hipparch. I, 12, ἣν ἐπὶ σοῦ ἀναβῶσιν; Dem. Ol. 2, 14, ἐπὶ Τιμοθέου). In the second clause ἐπὶ Λυσάνδρου is the reading of all the MSS except two, and must be restored. It is easy to see, now, how καὶ got into the text: a copyist or reader was led by the double occurrence of the apparent date ἐπὶ τινος to suppose that two battles were meant, which of course had to be connected by καὶ. But one battle, not two, is referred to, and the passage must read: τὴν ἐπ' Ἀριστοφῶντος ποτε γενομένην τοῦ ῥήτορος μάχην τὴν Λακεδαιμονίους ἐπὶ Λυσάνδρου. The deed referred to Unger thinks to be found probably in Xenophon Hell. II 4, 31 ff., and the leader in the brilliant feat of arms there described, Aristophon, strategus 363-2 B. C., a man of tireless energy and a fiery orator even in his latest years.

P. 652. In Dinarchus c. Dem. 28, E. Sihler (of New York) proposes to bracket the second οὗτος as διττογραφία.

XXXIV. Pp. 653-677. History of the legio XIV gemina, by Metellus Meyer. The history of the Roman legions, important as it is for the history of the empire, has never received proper and systematic treatment. As a contribution to this end we have here a very full and valuable account of the legio XIV gemina in three sections: first, origin, name, and insignia; second, the places where it was stationed at different times, and the length of time it remained in each place; third, its deeds and fate from Augustus to Diocletian.

P. 677. H. Deiter emends Caesar B. G. VII 47, 1; Cic. De div. I 9, 15; and Or. 7, 23.

XXXV. Pp. 678-702. Apollo Citharoedus, by Otto A. Hoffmann. The author thinks that this statue is a copy of the famous statue of Apollo by Scopas that was procured by Augustus for his temple on the Palatine. This he argues at length from the coins, especially those of the time of Nero, and the descriptions of the Augustan poets.

P. 702. J. Mähly emends Porphyrio's note on Hor. Sat. I 6, 30.

XXXVI. Pp. 703-709. The so-called Pharmacides of the Cypselus chest. W. H. Roscher agrees with O. Kern (Jahr. d. Arch. Inst. III, p. 234 ff.) that these latter are very closely connected with the remaining mythic-allegorical figures of

the representation; that thus the absence of a superscription is to be explained, and that in this relation the proper interpretation is to be sought. But he disagrees with Kern's explanation of the Pharmacides as Adrasteia and Eide, arguing with much force and probability that "the two figures in question are two *moirae*, who, conceived as pharmacides, prepare in their mortars for mortals weal and woe." He shows in proof, (1) that the mortar-pestle was an attribute of the *moirae* (Apollod. I 6, 2); (2) from Pausan. X 24, 4, etc., that there is no objection to be made on the score of dual *moirae*; (3) the close relation of the *moirae* with Nyx and the other allegorical figures of the representation.

XXXVII. Pp. 710-720. Contributions to the history of Roman poets in the Middle Ages, by Manitius. This article is a continuation of the same subject treated in Heft 3, but rather more pretentious than the notes there given on the prose writers. The author proposes in a series of articles to discuss the allusions to the Roman poets, exclusive of Vergil and Horace, in the Middle Ages. This first article he devotes to Persius, whose early popularity is attested by the number of extant MSS. Quite a number of citations are given from German, French, English, and Italian writers. It is interesting to note that Persius was known and read in England as early as the days of Aldhelm and Venerable Bede.

XXXVIII. Pp. 721-754. A continuation of No. XXVI on the equipment of the Roman army. This paper is devoted principally to the examination of the following works: Otto Benndorf, *Antike Gesichtshelme u. Sepulchralmasken*, 1878; E. Hübner, *Römische Schildbuckel*, Wien, 1878; Lindenschmit, *Bemerkungen üb. d. pilum*. Benndorf shows that the practice of covering the faces of the dead with masks was widespread among the ancients; they served to preserve the familiar form, and suggested the custom of preserving the *imagines*. Next he discusses the subject of ancient helmets, and this part of his work is examined with minute care by Müller, as are also the other works above cited. As most of the paper is taken up with the discussion of minute points it cannot be fully noticed here.

II.—MISCELLANEOUS.

27. P. 754. Ad Inscriptiones Phrygias. W. M. Ramsay defends his conjecture τέκνα ἄωρα ἐντύ[χοιτο] (see on Graeca Phryg. Ins. in Zts. f. vergl. Sprachforschung, 1878), against Crusius's proposal, τέκνα ἄωρα [λίποιτο] (Philol. 1889, p. 44).

28. Pp. 755-758. Ad Aristophanem. O. Bachmann suggests: Lysist. 723, τὴν δ' αὐτομολοῦσαν, τὴν δ' ἐπὶ στρούθου μίαν. Pax. 278, νῦν εὐκτέ' ἐστὶ Καλλόγη for νῦν ἐστὶν εὐξασθαὶ καλόν; Av. 1437, νῦν δ' οὐ λέγων πτερῶ σε for νῦν τοι λέγων πτερῶ σε; Av. 1013, κекίνηνται τινι for κекίνηνται τινες.

29. Pp. 758-759. Dionysius of Halicarnassus on Lautbildung (De comp. verb. 14). Ernst Graf thinks that Usener (Bonner-Sommerkatalog, 1878) has missed the correct reading in three passages where the question is of the influence of the ἄρτηρία.

30. Pp. 760-762. Antonius Liberalis. H. Martini proposes emendations in numerous passages.

31. Pp. 762-764. Another word on Cic. de imp. Cn. Pompei 24. C. Fr. Müller abandons his former reading and accepts the reading supported by v. Leutsch, though moved by other arguments than those brought forward by v. Leutsch.

32. P. 764. Ehwald brings forward additional proof of the correctness of his interpretation of the two verses in Anthol. Lat. I, No. 37 (Philol. XLVI, p. 635).

33. Pp. 765-768. Flaviana, by Chambalu. A continuation of the historical notes begun in Heft 3.

P. 768. Excerpts and reports. A new catalogue of Athos-MSS.—Academy, 1888, Aug. 25.—Anzeiger für Schweiz. Alterthumskunde, 1888, 1.

Pp. 769-778. Indexes.

J. H. KIRKLAND.

CHARLES FORSTER SMITH.

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Vol. XIII, pp. 1-32, 121-197. M. A. Bergaigne's researches into the history of Vedic liturgy begin with an examination of the metrical forms of the hymns contained in the Ṛigveda. The origin of this Vedic liturgy must be studied above all in the Saṃhita, the sacred text of the Ṛigveda. The metrical form shows that even before the establishment of common rites the several families and castes had liturgies, similar to that of the sacrifice of the soma now found in the Veda. A great number of so-called hymns, comprising often the most diverse metres, are in reality simply collections of separate formulas, composed for the express purpose of being recited at different stages of the same ceremony or in successive ceremonies, very much like those described by the Brahmanas and the Sūtras. The Saṃhita of the Ṛigveda contains, besides, many fully developed çastras, the most important being the praūga-çastras, the precepts for the morning sacrifice, in Mandala I, sūktas 2 and 3; II 41 and I 23. By the side of many resemblances in metre and form, they show the peculiar differences of the ritual of the three families to which they originally belonged. Some of the real hymns have introductions or conclusions revealing an astonishing uniformity. M. Bergaigne discusses the çastras of the hotar recited at the third pressing of the soma and in the atiratra, and those of the hotrakas. The hotar was the priest who had to recite the formulas during the different liturgical ceremonies, with the assistance of the adhvarya who performed the offering, and the adgātar who chanted the songs, while the brahman had the oversight over the whole sacrifice; the hotrakas were the assistants of the four chief-priests and each had three such acolytes.

Other hymns seem to have been çastras of ancient forms, and this character we may assign with some degree of certainty to those beginning with two pra-gāthas, or two tricas (tiercets) of the same metre, followed by verses of different metrical form. Under this head belong VIII 1, VI 44, I 84, and even VI 52. Besides the real çastras there are other liturgical recitations, e. g. the three hymns in X 76, 94, and 175, which are hymns on the stones of the wine press recited by the Gravāstut. The closing verses common to several hymns make one natu-

¹ See A. J. P. X 493.

rally think of certain *paridhānīyās* constantly met with in the later liturgy. Traces of ancient liturgies have been discovered in many hymns of the *Saṃhita* and in the conclusions in *trishṭubhs* of hymns in *jagatī*s; [according to the *Prāticākhyā* of the *Ṛigveda* the seven fundamental metres are: (1) the *gāyatrī*; (2) the *ushṇih*; (3) the *anushṭubh*; (4) the *brīhatī*; (5) the *pañkti*; (6) the *trishṭubh*; and (7) the *jagatī*. No. 1 has 24 syllables, the others always 4 syllables more than the preceding]. It is possible, by a careful comparison of the hymns in *gāyatrī*s (see Oldenberg in *ZDMG.* 38, 439 ff.) or in *anushṭubhs*, in *trishṭubhs* and in *jagatī*s, contained in the *mandalas* and other collections, to establish the fact that several families have in very ancient time observed a distribution of these metres among the three *soma*-sacrifices, similar to that which prevailed in the later common liturgy. The set ritual of the *Yotishṭoma* took for its main model the ancient liturgy of the *Vaiçrāmītras* at the sacrifice of the *soma*-juice in the morning, of which the metre is the *anushṭubh* for the first *çastra* and the *gāyatrī* for the four others. In the family of *Kaṇva* the *trishṭubh* and the *yagatī* are used very seldom, the *gāyatrī* and the *pragātha* ruling almost exclusively, leaving but scant room for the rarer metres. No distinction of metres, however, is observed in the different offerings. In all the families, except the *Kaṇva*, and perhaps that of *Gautama* before *Vāmadeva*, the *trishṭubh* was the metre of the noon-rite which belongs exclusively to *Indra*. Among the *Vāsishṭhas* the *trishṭubh* was the only metre of the *hotar* at the three sacrifices, save a few exceptions for the evening. All the families, the *Kaṇvas* always excepted, show a tendency to reserve the *yagatī* for the evening sacrifice. The fragments in *gāyatrī*s of the *çastras* of the *atirātra* have been borrowed partly from the liturgy of *Kaṇva* and that of *Vāmaveda*, where they existed already in the form of fully developed *çastras*; others have undoubtedly been compiled after these models. The agreements, indicated above, have reference to the divinities principally; but at the same time they prove a distribution of divinities and metres among the several sacrifices. Certain features peculiar to the rites of the different families have served in later time to characterize such and such a day of the *sattras* or sessions. One of the most curious instances of this fact is a combination, peculiar to the liturgy of the *Vāsishṭhas*, viz. that of fragments in *dvīpadās* (dimeters) with such in *trishṭubhs*, introduced into the ritual of the three days *chandomas* of the *Samūlha-daçarātra* and in that of the fourth day of the *Vyūlha-daçarātra*.

Pp. 80-111. *Luh-Ying-Tchi Li*, the military regulations of the Emperor *Kia-Ning*, were issued in the beginning of our century with a view to reorganize the Chinese army. They were written in Chinese and *Mandshu*. *M. de Harlez* publishes a translation of selected chapters of the *Mandshu* text, to give an idea of the scope of the whole work.—The same writer continues on pp. 229-270 his studies in Chinese history and literature, with a discussion of the *I-Li*, the oldest Chinese ritual; large extracts in current French serve as specimens of the whole treatise.

Pp. 198-228, 402-427. *Stories from Berber*, by *M. de Rochemonteix*, with notes on the language of the Berber branch of the Hamitic family spoken in the southern portion of Morocco by a large population quite distinct from the Arabic invaders and only Muhammadans on the surface. This language em-

braces several branches, the chief of which are the Sûs or Shlûḥ spoken in the country of Sidi Hashim, south of Morocco proper, the Riff in the mountains of north Morocco, and the Kabail of Algeria. Between these widely separated countries are, all through the intervening Atlas mountains, and also in some parts of the Sahâra, more or less varying shades of the same tongue. In short, these subdialects may be said to cover the whole Atlas range from Tunis to Agadêr, and are more or less intelligible to the people speaking one of the three above-mentioned languages. These three branches of the Berber language, although analogous, are yet quite distinct, somewhat resembling in their relation to each other a group of Keltic languages, such as Gaelic, Irish and Welsh. The term Shlûḥ is given in Morocco by people of Arabic extraction to the Berber people, and their language is also called Shilhâ. It was doubtless the prevailing language of the whole of Mauretania before the indigenous inhabitants of the plains were driven into the mountains at the time of the Arab invasion. M. de Rochemonteix prints four interesting tales with their translation into current French which will prove of great use to the students of the Berber language. The words borrowed from the Arabic are carefully noted and given in Arabic characters at the foot of each page. Pp. 202-207 contain a primer of Berber phonetics and rules of transliteration. The stories remind us of those contained in the Arabian Nights and Grimm's fairy tales.

Pp. 297-312. M. Arthur Amiaud. The Assyrian ordinal numbers. There has been a general confusion concerning the Assyrian numerals. Cardinal numbers were classed as ordinals and vice versa. Amiaud gives the following paradigm for the ordinal numerals: (1) Numerals from 1 to 10. (a) Simple forms: masculine pa'lu and feminine pa'ultu; thus we have šanû for šanju, šalšu, ribû for rib'u, ḥanšu or ḥamšu, šiššu for šidšu, sibû for sib'u; feminine šanûtu; šalultu (V Rawl. 64, 28a), sibutu (Layard 63, 1), tešûtu (cf. te[ša], Haupt, Nimr. Ep. 54, 8). Like the other Semites the Assyrians may have had originally the common form pa'lu, reserving pa'ûlu for the numerals in connection with time. The latter encroached on the former and crowded it out; relics we find in forms like mahritu and šanîtu, but such feminine forms as *ribîtu, *ḥamîtu and *sibîti could easily have been confounded with rebîtu, street, hamîti, five, and sibîti, seven; thus they were dropped to avoid such a confusion. (b) Composite forms: for the masculine either pa'ulû, e. g. samašurû the eighteenth, a compound of saman and ešurû (for ešerûjju); or pa'lû, e. g. samanû, to be read samēnû, for samēnijju, see samanâ, Haupt, Nimr. Ep. 54 8; 55, 24, by the side of the simple form samnu, preserved in arab-samnu, Hebrew כִּרְחָשׁ; or pa'lâa, e. g. šalšâa the third (V Rawl. 3, 48). Feminine forms have not yet occurred. (2) The 20th, 30th, etc., are formed from the corresponding cardinal numerals by adding the adjective ending -ijju, e. g. šalâšû the thirtieth for *šalâsâijju (IV Rawl. 23, 5a). The feminine to išten is ištāt, not ištenit, as Delitzsch, Assyri. Gram. p. 203, infers from V Rawl. 34, 28a; this passage is to be read iš-ten i-ti ša-ni = the one with the other; the feminine to edu (see V Rawl. 12, 31b) is edtu for *aḥādātu, constr. state edit. The form aḥadat registered by Delitzsch, p. 210 of his grammar, from Asurn. I 81, does not exist (see ZA. II 232). The feminine to šinâ, two, is šitên, and that of kilallân, kilalên, kilallê 'ambo' is kilattân (Esarh. V 54; Neb. E. I. H. V 59). Ištânu is not a numeral adjective, as Delitzsch says, but an adverb

meaning 'once'; see IV Rawl. I, 34 and 35b; 16, 8a, ištānu lā = not once, never.

Pp. 313-354. M. Rubens Duval writes on the Patriarch Mar Jabalaha II and the Mongol princes of Azerbaijan towards the close of saec. XIII. This article is practically a review of M. Bedjan's *Histoire du patriarche Jabalaha et de Rabban Çauma* (Paris, 1888). The book throws a great deal of light upon the history of Christianity in China and Persia, and also on that of the Mongol Khans of the thirteenth century. Jabalaha was born A. D. 1245 in Koschang, near Peking; during the 37 years of his rule as patriarch he came in contact with at least seven Persian Khans. His teacher and counsellor was Rabban Çauma.

Pp. 355-363. M. J. Darmesteter publishes Pazend text and French translation of 'the duties of a student.' It shows a striking resemblance in contents to the first five chapters of the Middle-English poem, *The Schoole of Vertue*, by F. Seager, A. D. 1557.

Pp. 364-375. M. E. Senart continues his notes on Indian Epigraphy, examining seven engraved stones from Caboul.

Pp. 376-401. M. E. Drouin. The study of numismatics has yielded a number of additions to our knowledge of Oriental history. The Aramean tongue has been the commercial language of Mesopotomia since saec. VIII B. C. M. Drouin proves this by an examination of a number of Aramean coins; he also treats of the prototype of the Greek *βασιλεὺς μέγας* = Assyrian šarru rabû, and that of *βασιλεὺς βασιλέων* = Persian Shâhânshâh = Aramean Malkân malkâ = Assyr. šar šarrani. These Aramean coins as a rule show two figures, on the reverse that of the local sovereign with a simple diadem, and on the obverse that of the *βασιλεὺς μέγας* with the Arsacide tiara.

Pp. 428-489. M. Clément Huart, in his *Turkish Bibliography*, gives the titles of 320 books and periodicals in Turkish, Persian, and Arabic, published at Constantinople in 1887-1888. Attention is called to the many translations of French books, etc. (those of Victor Hugo and others). The same five divisions are observed as in the former articles. See A. J. P. II 121, III 369, VIII 377.

Vol. XIV, pp. 40-58. The Acts of Sharbil and the continuation of them, the Acts of Barsamya occupy the second place after the Doctrine of Addai or Thaddaeus, as regards their importance for the history of the Christian church of Edessa. M. R. Duval again examines them and concludes that they are of no value for history and belong to the domain of fiction.

Pp. 59-83. M. Serge Larionoff contributes the Persian text and French translation of the history of King Djemshid and the Dios.

Pp. 84-110. M. van Berchem sends an Arabic tale in the Egyptian dialect, with French translation, preceded by notes on the phonetic peculiarities of Cairo-Arabic. See also Toy in P. A. O. S. Oct. 1888, pp. cxii-cxiv.

Pp. 111-142, 197-237. M. Loret publishes a long article on ancient Egyptian flutes. Examining the descriptions of flutes found in Greek and Latin authors, he states that the *μόνανυλος* or *μόνανυλος κάλαμος* was a flute blown at the end. It was remarkable for sweetness, but with little power, and its modern repre-

sentative is the Old-English flute. The *φῶτιγξ πλαγίανλος* is the cross-flute or German flute. The real name for the instrument flute is *σῦριγξ* or Pandean pipe, Latin *fistula*, while *αὐλὸς*, tibia, is either the clarionet, i. e. the single reed-system, or the hautbois, i. e. the double reed-system. These differences not only existed in Greece, but we can trace them back to Egypt, as shown by the reed pipes in the Egyptian collection of the British Museum, at the Louvre, in Florence and Turin, Berlin and Leyden. The Egyptians also had the credit of the many-toned flute, the *πολύφθογγος αὐλὸς*, as they had of the many-stringed instruments. There were, in fact, seven kinds of flutes among the Egyptians (p. 133). Some have three, others four holes, as is the case with 14 of those at Leyden, which are made of common reed. Some were furnished with a small mouthpiece of the same humble materials, or of a thick straw inserted into the hollow of the pipe. In appearance the instrument was a straight tube, without any enlargement at the mouth, and when played was held with both hands. Pp. 197-207 contain a descriptive catalogue of about 40 flutes, of which I will quote but one, No. 33: In the Egyptian collection of the British Museum is a small reed pipe of eight and three-quarter inches in length, and into the hollow of this little pipe is fitted at one end a split straw of thick Egyptian growth, to form its mouthpiece.—Most of the flutes were of moderate length, apparently not exceeding a foot and a half. We learn from these pipes that the Egyptians understood the principle of the bag-pipe drone, and that they played music in the pentaphonic or Scotch scale, as well as in the diatonic scale. The whole article serves to support the views of those scholars who maintain Egyptian origin for most of the Greek arts and sciences.

Pp. 143-192 contain fragments of Turkish folklore, by M. Alric; text and translation, with notes on Turkish prosody.

Pp. 238-270. M. Clem. Huart has some interesting remarks on a Pehlevi-Mussulman MS belonging to the library attached to the Santa Sophia mosque at Constantinople. It is No. 66 of the catalogue published in 1887 A. D., and has the heading: Questions touching the illustrious Koran. The MS is of quarto size, numbers 355 sheets, with 21 lines on every page; the pages, however, are not numbered. It is not a regular commentary to the Koran, but rather a treatise on cabalistic formulas occurring in the Koran, and purposes to facilitate the understanding of the Arabic text. The author is not known. At first sight the MS seems to be written in good Persian, but a close scrutiny shows besides the pure Persian a number of passages written in a peculiar dialect, called by Huart the Guébri dialect of the Parsi of Yezd, a branch of the Pehlevi-Mussulman or modern Median.

Pp. 271-363, 381-493. 'Amda Šëyḏn, i. e. pillar of Zion, King of Ethiopia, ruled from 1314-1344 A. D.; he is also known as Gabra-Masqâl, i. e. servant of the cross, a name which he assumed when he became king. M. Jules Peruchon publishes the Ethiopic text with French translation of the wars of that king. The text is reprinted from No. 861 of the Oriental MSS of the British Museum. This MS contains, according to Wm. Wright's catalogue, pp. 315-318, a compendium of history, comprising: (1) the history of the Jews from Eli to our Saviour; (2) the history of the Roman Empire from Tiberius to

Heraclitus, 611 A. D. (3) Leading dates from the creation to the time of Muhammad, etc. (No. 7) The chronicles of Ethiopia, compiled A. D. 1784, by order of Dajāzmāch Hailu, in the first year of the reign of King 'Iyāsu. The seventh chapter of this chronicle is the history of 'Amda Šëyōn, son of Wëdēm Ra'ād. It is one of the oldest documents for the history of Abessynia. The language is pure Ge'ez, the style readable and at times elegant; the great number of similes, comparisons and quotations from the Old and New Testament show that the author was a priest. He gives, however, not merely an enumeration of historical facts, but clothes his story in the form of an historical novel, thus making it a real literary production. We are told that under the Emperor 'Amda Šëyōn the Muhammadans had become very powerful and entirely independent. One of the king's officers having been killed by them, the king invaded their country, and defeated them so that the Muhammadans had to ask for peace. It was granted upon the condition that Haqq-ed-Dīn, their leader, be replaced by his brother Šabr-ed-Dīn. At this point the chronicle begins. After the usual invocation of the Trinity, the writer tells us how the new Mussulman king Šabr-ed-Dīn threatened the king 'Amda Šëyōn and his wife, and intended to conquer Ethiopia. 'Amda Šëyōn, made aware of these intentions, recalls to Šabr-ed-Dīn the circumstances which had brought about the defeat of his brother and predecessor, as well as the death of Darāder, another brother, and threatens him with the same punishment if he should persist in his evil resolution. Šabr-ed-Dīn answers the king with renewed insolence and defies 'Amda Šëyōn to attack him. A series of battles and fights begin, invariably terminating in favor of the king of Ethiopia. Pp. 279-326 and 381-440 contain the Ethiopic text, pp. 327-363 and 441-483 the French translation. The text is edited with the variants of the Ethiopic MS No. 143 of the Bibl. Nat. à Paris, also containing the history of 'Amda Šëyōn; to the translation are added many notes touching geography and ethnography. The writer gives also the different renderings of Father d'Almeida, whose translation is now in the British Museum, catalogued as MS No. 9861, *Historia de Ethiopia a alta ou Abassia, imperio do Abexim, cujo rey vulgarmente he chamado Preste Joani etc.*, by Padre Manoel d'Almeida (1623?). Appended is an index of proper and geographical names contained in the chronicle. Šabr-

ed-Dīn, i. e. **صبر الدين**: 'patient in the faith,' was, according to the Arabian historian, Makrizi, a nephew, not the brother of Haqq-ed-Dīn. Of interest is the popular etymology of this proper name by the Ethiopic king, who calls his adversary Sabra-Dīn, i. e. law-breaker, from the Ethiopic sabāra, to crush, to

break; Arabic **ثَبَر** (thābara) and dīn, justice, law.

Pp. 494-525. M. C. Imbault-Huart describes two Muhammadan insurrections which occurred in the Chinese province Kan-sou in 1648 and 1781 A. D.

Nouvelles et Mélanges. Vol. XIII, pp. 112-120. M. Groff has another note on the words קלל and קלי occurring in the Egypto-Aramean papyrus at the Louvre (see A. J. P. X 492); he thinks they mean 'a sort of wine,' while M. de Vogüé, on pp. 277 ff., says they denote measures of capacity. On p. 499 Groff compares Talmudic קלבא with our קלי.—M. J. Oppert translates and inter-

prets an Assyrian text, published by Father Strassmayer in ZA. III 147, which corroborates the statement of Justin (XLI, chap. 4) that the beginning of the Arsacide era falls in the year 256 B. C., when A. Manlius Vulso Longus and M. Attilius Regulus were consuls at Rome. The inscription speaks of a lunar eclipse in the year 232 of the Arsacide era, which exactly corresponds to the one registered under March 23 of the year 24 B. C. Oppert resumes his discussion on pp. 505-508, 509 f., and 511-514 against Epping's remarks in ZA. IV 78; also see Comptes Rendus de l'Académie des inscriptions et belles-lettres, 1888, p. 322 f., and ZA. IV 174-185 and 391-399.—R. Duval speaks in terms of highest praise of E. Kautzsch and A. Socin's translation of the Genesis.

Pp. 271-296. According to M. Groff, Gen. 15, 13-16 and Exod. 12, 40 belong to different recensions.—M. Jos. Halévy maintains the identity of קְפָרִיִּים with קְפָרִיִּים (Ezechiel 47, 16), a Syrian village on the frontier (cf. קְפָרִי Gen. 10, 30) between חֲמָת and דִּפְשֶׁק against those Assyriologists who identify it with the ancient Babylonian Sippara. The Syriac form of קְפָרִיִּים occurs in the Babylonian chronicle as Shabara'in : Σαβαρίμ.—Ptolemy's mountain, ΑΑCΑΔΑΜΟC, near the Anti-Lebanon, is a mistake for ΑΑCΑΑΑΜΟC, this stands for Hebrew הָר צִלְמוֹן; some minor MSS of Ptolemy really read Ἀλάλαμος, and still better Ἀσάλαμος, which last is the only correct reading for הָר צִלְמוֹן = הָר צִלְמוֹן. We can now correct Psalm 68, 15b, and translate: On the mountain of snow, on Šalmôn, the mountain of snow being Mount Hermon. [A similar instance of such a mistake of Α for Δ is mentioned by Lagarde. Greek ΑΔΑΜΑC was read ΑΔΑΜΑC by Arabic translators, this gave rise to the Arabic الماس ('almāsūn), shortened finally to مَسَاش, māsun, the 'al being

considered as article as in Al-Iskender for Alexander, etc.].—M. L'Abbé Martin reviews R. Duval's edition of Bar Bachlûl's Syriac Lexicon. This work, dating from saec. X of our era, is very important for the history of the translation of scientific books from Greek into Arabic and Syriac. It also gives much information to Hellenists. The publication of this lexicon by M. Duval is a masterpiece of exactness and conscientious philological work.—M. B-M. announces E. Mercier's Histoire de l'Afrique septentrionale depuis les temps les plus reculés jusqu'à la conquête française (1890), 2 Vols., and L. Pinto's Récréations grammaticales de Hariri.

Pp. 497-536. M. J. Halévy, in a note on the geography of Syria, believes that עֲנָא, occurring in II Kings 17, 24, or better, עֲנָא, is only the Hebrew rendering of Babylonian Gue = Assyrian Que; cf. קִדְרִלְעִיִּר = Assyrian Kudur-Lagamari; Hena and 'Iwa (i. e. יְעִיָּה) in II Kings 18, 34 ought to be changed to חַנִּי, חַנִּיָּה, Chani to be compared with Babylonian Hani-rabbat. The name of the god תִּרְחִתִּק, in chap. 17, 31, is a corruption for תִּרְחִתִּין, a Syrian god often mentioned. Against Delitzsch's theory concerning the Cossaeans, Halévy defends their Semitic nationality. A list of Cossaeans recently published by Bezold (see A. J. P. X 491, below) proves the Semitic character of their language. Halévy examines the synonyms for Hadad-Rimmôn, the god of the atmosphere, which are purely Semitic. Also see ZA. IV 205-222. The Hittites belong to the Hebrew-Phoenician branch of the Semitic family. Halévy discusses a number of proper names and shows traces of the mimma-

tion; thus Šaipar-ma = Hebrew צַפַּר + ma; Sapaľulme = Aramean סַפְּלִיל + me; Tarqutimme = Tarqûtim, connected with the name of the god Tarhun or Tarqu + me; and Urume, the city of Tarqutimme = Uru, city + me. [Another evident proof of the Semitic character of this language is the phrase bit-ħilāni, mentioned expressly by Assyrian writers as a Hittite word; it is equal to the Hebrew בֵּית חֵיל.]—Reviewing M. Minaïef's *Researches and materials touching Buddhism*, II, A Buddhist repository, M. L. Feer mentions that Abel Rémusat in 1824 had prepared a MS of the same contents; circumstances prevented him from publishing it. Excellent as M. Minaïef's edition is, Abel Rémusat's would have been, for various reasons, still better and more complete.—Kālidāsa's *Śakuntala* has been translated into French from a Tamil version, by M. Gérard Devêze (Paris, 1888). As the version differs from the well-known recensions of the Sanskrit text, it is to be regretted that the translator gives no particulars at all of the Tamil author. But in the dearth of our knowledge of Tamil literature we can nevertheless welcome this useful work of a promising student (L. Feer).—M. de Goeje sends an obituary of the late Dr. Wm. Wright, Sir T. Adams' Professor at Cambridge, born in India in 1830, and died on the 22d May, 1889. It is the heaviest blow that Oriental studies have sustained since the decease of the veteran Fleischer. With him the triad of comparative Semitic scholars breaks up, only two, Noeldeke and I. Guidi, remaining. Wright's lectures on the comparative grammar of the Semitic languages have been left in such a form that they can be printed, and their publication has been undertaken by the Syndics of the University Press. He was an active member of the Old Testament Revision company, and did much good service in their work.—Michele Amari, well known to all scholars as the author of the *Studies on the Sicilian Vespers* and other great works, died at Florence, July 27, 1889, honored and lamented by all as a true patriot and a man of great literary distinction.—Another loss is the death of M. Georges Guyeisse, a promising young Orientalist.—E. Mahler, of Vienna, discusses the relation of Šab'e šiltānu māt Mušûri to Pir'u šar māt Mušûri (Botta, p. 145, 2, ll. 1 and 3). Šabe is the Seve, So, שׁו of the Bible, II Kings 17, 4, the Šabaq of the XXV dynasty. Now just as Joseph became שְׂלִיטָה עַל כָּל-הָאֶרֶץ, the unlimited ruler of the country, while Pharaoh retained the title of legitimate king, so also was Šabaq-Šab'e the actual ruler, while Pir'u = Pharaoh was the royal dignitary.

Vol. XIV, pp. 193-196 contain reviews, by M. R. Duval, of A. Chabot's *Elementary Hebrew Grammar*, 3d edition, Paris, 1889, and by M. Barbier de Meynard of R. Youssouf's *Dictionnaire turc-français*, Constantinople, 1888, 2 vols., in-12.

Pp. 364-380. M. G. Bénédite gives an account of a mission to the Sinaitic peninsula.—M. E. Drouin recommends V. A. Smith, *The coinage of the early or imperial Gupta dynasty of Northern India*, London, 1889; a reprint from the XXI Volume of the *Journal of the Royal Asiatic Society*.—M. R. Duval praises Max Loehr's edition of Georgii Abulfaragi Bar Ebraya's Syriac annotations to the *Epistles of Paul*, Goettingen, 1889.—M. Barbier de Meynard is as favorably impressed by the VI Volume of Wm. Pertsch's monumental work, *Die Handschriften-verzeichnisse der Königlichen Bibliothek zu Berlin*, containing the catalogue of Turkish MSS, as Pavet de Courteille of the preceding volumes.

Pp. 526-543. M. R. Duval has a paper on the determinative article of the Arabic dialect of Liḥyān, which is the dialect of the inscriptions of El-Oela discovered by Ed. Glaser. It is written ה, rarely נ and followed by נ (n) before gutturals which are not capable of reduplication. M. Halévy, comparing it with the Hebrew article, suggests that הן (han) was the original form of the Semitic article. Duval agrees with Halévy as far as the article of the Liḥyān dialect is concerned, believes, however, that in Hebrew-Aramean forms like לְהַנְעֵל הַנְּעֵל and מְנַנְעָא, the n is merely a nasal prolongation of the vowel.—M. Groff speaks of the land of Goshen, Joshua 10, 41 and 11, 16.—M. Eivaciji Modi, of Bombay, offers some remarks on the names of halting-places and stations between Pichaver and Caboul, quoting many popular etymologies of these names current among the inhabitants. M. Darmesteter supplies the linguistic etymologies of several places mentioned by the learned Parsi.—Obituary addresses delivered by M. Barbier de Meynard and M. Ernest Renan at the funeral of M. Pavet de Courteille, the distinguished Professor of Turkish at the College de France, born at Paris, June 23, 1821, and died Monday, Dec. 16, 1889.

Vol. XV, pp. 1-101. M. P. Sabbathier. Studies in Vedic liturgy. The Agnishtoma according to the Çrauta-sūtra of Aṣvalāyana. The liturgical sūtras are twofold: (1) the Kalpa- or çrauta-sūtras based on revelation (ṛuti), that is, on the brāhmanas; and (2) the gr̥hya- or smārta-sūtras, which rest simply on tradition (smṛiti). It is only through the study of the sūtras that we gain a true insight into the real character of the Vedic religion. They are exoteric, while the brāhmanas are esoteric. The sūtras are so complicated that it is difficult even for the best Sanskrit students to understand them. At the suggestion of the late M. Abel Bergaigne the writer has undertaken to translate the çrauta-sūtra of Aṣvalāyana, with all the supplementary explanations and the philological commentary necessitated by the enigmatic precision of the text. Of this sūtra he prints the fifth chapter, which treats of the celebration of the Agnishtoma, the most simple form of the soma-sacrifice. The Sanskrit text is published in the Bibliotheca Indica (1864-1874), with the commentary of Gārgyanārāyana; the comparison with the other sūtras and the brāhmanas of the Ṛigveda and the Yagurveda have furnished useful help. The Agnishtoma or praise of Agni is properly the name of the sāman or chanted strophe preceding the twelfth çāstra, the Agnimārūta. Later it was used to designate the whole ceremony, which ends with this çāstra.

Pp. 102-112. M. Darmesteter calls attention to the traces of Buddhism in the language spoken in Afghanistan and Beluchistan, and speaks of the original home of the Brahous.—M. Barbier de Meynard pays tribute to the recent publication, by the Jesuit fathers at Beyrouth, of the Maqamat of Hamadani, with the commentary of Sheikh 'Abdo. Meynard gives a short biography of Hamadani, the founder of this branch of a literature which was brought to its height by Hariri a century and a half later. He also announces the appearance of the first two volumes of M. Amélineau's Monuments pour servir à l'histoire de l'Égypte chrétienne, the whole work to be completed in 15 volumes.

W. MUSS-ARNOLT.